nor a "risk of flight", as stated in the legal language.

LAURA WHITEHORN— Support Grows in Baltimore

On May 11, 1985, the FBI busted into an apartment in Baltimore without a search warrant, allegedly looking for fugitives involved in building the armed clandestine struggle. There they found Laura Whitehorn and arrested her. She has been charged with possession of false identification and weapons, and assaulting a federal officer. She has been held under the No-Bail law in preventive detention at the Baltimore City Jail since her arrest.

Laura has been an anti-imperialist organizer and activist for over 20 years. In the 60's she worked in the Civil Rights movement. She was a member of SDS and fought to support the Vietnamese people in their war for liberation. She organized support for the Black Panther Party. In the early 70's, Laura helped to found the Boston Women's School. She worked in People Against Racism in Boston to fight the racist attacks against Black people during the years of the "anti-busing" movement in the mid-70's. In 1975, immediately following the victory of the Vietnamese people, Laura visited Vietnam as one of four members of a delegation of anti-imperialist women from this country. She worked to raise political and material aid for ZANU during the struggle for a free Zimbabwe. Laura worked to expose the FBI's counter-intelligence program (COINTELPRO), and to support political prisoners and Prisoners of War.

What the U.S. government is now charging as crimes against Laura are not "crimes", but the activities of a woman revolutionary who for several years now has been part of building the clandestine aspect of a revolutionary resistance movement. Laura's treatment since her arrest -- by the FBI, the U.S. Marshals, the judge and the jail authorities -- has been aimed at criminalizing and isolating her from the Baltimore community and the movement. Although they had found no fugitives in the apartment, FBI agents arrested Laura and began a campaign to brand her a "terrorist" A week after her arrest, the Assistant U.S. Attorney, who has since been removed from the case, "leaked" to the national press inflammatory stories about the Baltimore apartment.

Laura has been held in "special security" conditions at the Baltimore City Jail. Despite numerous bail hearings and an appeal of the No-Bail judgement, all her efforts have been rejected. Yet, despite her detention, she has been able to generate support for her case and for other political prisoners, within the Baltimore progressive, anti-war, and women's communities. Awareness is growing about the importance of fighting political repression and supporting political prisoners. A process of dialogue and struggle about Laura's case, as well as about building a multi-leveled resistance movement is emerging. In early December, there was a forum in Baltimore to engage these issues, build awareness of her situation, and support for all political prisoners.

The trial is scheduled to start in Baltimore Federal Court on January 21, 1986.

THE INSURGENT

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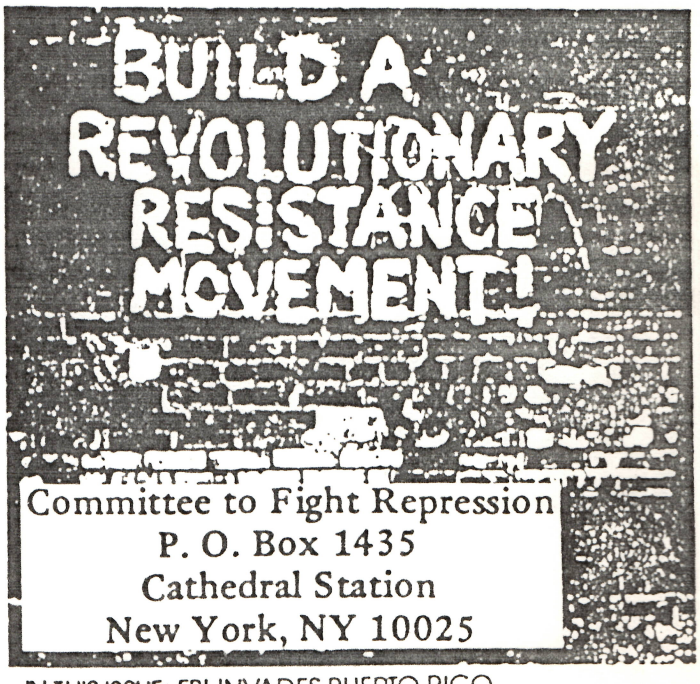

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FIGHT POLITICAL REPRESSION!

SUPPORT LAURA WHITEHORN

The following is a statement from Laura delivered by taped message to a December 8th event in Baltimore. The well-attended activity was called to build support for Laura, all political prisoners and POW's, and campaigns to actively fight political repression and build revolutionary resistance.

"I send greetings of solidarity to this gathering. It goes without saying that I would much prefer to be there than to be sending this message.

I want to take this chance to thank all the people here who have supported me in various ways - from coming to court, to visiting and writing to me, to helping to organize this program. I also want people to know that I have received consistent and important support since the day of my arrest from a number of Black prisoners in the Maryland system. I am learning that there are quite a number of Black people in prison in this state as a result of racist and political frame-ups. I hope that you will support these comrades in their legal and political struggles.

When the Committee to Fight Repression discussed with me their plans for this program, I was of two minds about what film should be shown. I've never seen The White Rose, but I understand that it raises some of the reasons why political opponents of oppressive governments need to build and work in clandestinity. That is an important issue in my case and the cases of my comrades in New York and Philadelphia, because what the government calls "criminal" is really political opposition, carried out by people who have come to recognize the U.S. government as an imperialist one, a criminal one, and one that needs to be resisted and fought on many levels. I don't believe we can reason with or reform a system that looks upon the contras as "freedom fighters", calls righteous struggles of the oppressed "terrorist", and tries to disenfranchise and oppress Black people more, not less than before. I think we need to recognize that the FBI is a political police agency, not a keeper of "law and order". I hope that is discussed here tonight, because the commitment some of us have made to building in clandestinity is largely based on our view of the U.S. government and its police agencies as highly political and completely dedicated to crushing national liberation struggles and revolutionary resistance that supports those struggles and attacks the same enemy.

The other film I would have liked to show is The Murder of Fred Hampton. Fred Hampton, along with Mark Clark, was assassinated in his bed in Chicago on December 4, 1969, by the Chicago police and the FBI. He was the chairman of the Chicago chapter of the Black Panther Party. He was 20 years old. He was a powerful leader. Anyone who heard Fred Hampton speak to the huge crowds that attended Panther rallies in Chicago in 1968 and 1969, as I had the opportunity to do, experienced the potential he had for effective revolutionary leadership of the Black Liberation struggle. The FBI saw this, too, which is why they killed him. Their operating slogan came from J. Edgar Hoover, and was implemented through COINTELPRO or the counter-intelligence program: "prevent the rise of a Black 'messiah'" - a leader capable of helping to translate the anger and the human rights struggles of Black people in the U.S. into a sustained national liberation struggle that will succeed in winning land, political power and freedom. Through COINTELPRO and other programs the U.S. govern-

ment has assassinated Black leaders like Fred Hampton, Malcolm X, Martin Luther King, and George Jackson, and imprisoned many more.

The main reason I thought about showing that film - in addition to commemorating Fred Hampton and Mark Clark - was that I thought it might help set the context for another discussion I hope takes place tonight: about revolutionary resistance and why some of us believe it is necessary, support it when it occurs in the national liberation struggles, and believe it's correct for Northamerican anti-imperialists to engage in it as well. I understand that some debate on this issue has been generated by my case, since the government accuses me and my comrades - in the newspapers, not in our indictments - of being involved in armed attacks against military and political institutions of the U.S. government, South Africa, Israel, and the New York Police department. The issues have also come up over some of the charges I face for possession of guns. I'd like to try to speak briefly on some of these issues.

First, I just want to say something I've discussed with people here who have visited me: that I understand that people have supported me because of our unity - we are part of the same movement, we are united on the need to fight repression, we support one another because we are united in the struggle against imperialism. Our unity is greater than whatever differences we may have, and I think we can build more unity by talking and struggling together.

In the most general sense, I support and believe in the necessity of revolutionary resistance because I am a revolutionary. I think the world will be a much safer, more humane and creative place when the system of imperialism has been defeated. Until it is, I think we will only continue to see war, starvation, poverty, crime, brutality, and the constant threat of nuclear disaster. In the 60's, I became a revolutionary anti-imperialist because I began to understand that fundamental change would not be able to happen peacefully. The struggle of the Vietnamese people and the Black liberation struggle in this country convinced me that wars of national liberation were the most effective strategy to change all the things I hated and thought were wrong about the world and the U.S. - racism, exploitation, male supremacy and the oppression of women, imperialist war. This has been borne out over and over since then - including in Azania/South Africa, El Salvador, and the Philippines right now. I'd grown up hating the way I was disrespected as a woman, hating the racism I saw, the conditions under which Black people were forced to live, and the fact that Black people had to fight and die for the most basic human rights. In the 60's, I experienced the world events and the revolutionary anti-imperialist strategy that Che Guevara summed up as "create 2, 3, many Vietnams". Since the U.S. is itself an empire, and directly imprisons oppressed nations of Native Americans, New Afrikan or Afro-American people, Mexicano/Chicano people, and colonizes Puerto Rico, some of these "many Vietnams" will take place right here. Their enemy is my enemy, and I think over time we need to be able to attack that enemy, too.

Some people have raised to me that revolutionary resistance gives the government an excuse for discrediting and cracking down on progressive movements. I don't really agree. Political repression is the way the system protects and maintains itself. The only way to avoid repression is to be ineffectual. The government started going after the anti-imperialist movement when we first overstepped the government-defined bounds of acceptable protest in the 60's. For example, when we started to run in the streets and carry NLF (National Liberation Front of the Vietnamese people) flags, instead of just petitioning and marching on the sidewalks, this overstepped their bounds. It was a time also when the movement engaged in many levels of activity to stop the war, from bombings and underground activities, to all kinds of demonstrations and creative direct actions. It was very important that we did overstep these bounds. If we hadn't, we would have been much less powerful, much less a part of real solidarity with the Vietnamese. This wasn't just a matter of what tactics we chose. We were saying to the U.S. government, "we don't believe you anymore, we don't accept your terms, your promises, your definitions.". When we overstepped the bounds of

acceptable dissent, we stepped out of the U.S. government camp and over to the side of the Vietnamese and other Third World people in struggle for their lives, their right to self-determination, their human rights, their land and sovereignty. Because we went beyond protest to resistance, because we began to fight in solidarity with the Vietnamese, we were able to build an effective anti-war movement in the late 60's and early 70's. We fought on a number of levels and in a wide variety of ways, all of which enriched and empowered one another.

I've continued to try to fight imperialism since that time, because I want to be part of a powerful and effective movement. I've never been able to understand why we, who live in the heart of the imperialist system, should fight it any less than freedom-loving people anywhere else in the world do. To me, that would just be accepting the government's definitions. For example, in this country, a lot of people accept the government's definition of the FALN - the Fuerzas Armadas de Liberacion Nacional - as a "terrorist" organization. But, to draw an analogy between Puerto Rico and El Salvador, the FALN and the armed clandestine organizations that exist in Puerto Rico itself, are like the organizations that make up the FMLN in El Salvador - legitimate and leading expressions of the will of the Puerto Rican people to fight for their independence. The same is true of the Black Liberation Army. The BLA has been an expression of the national aspirations of Black people for land and independence. It gets called "terrorist" by the very government that has deprived Black people of their human rights and right to self-determination for 400 years - through real violence, terror and inhumanity.

Knowing what I know about the nature of this society and this government, I will never allow the government to define violence or to tell me that those who fight with all their lives for freedom are terrorists or criminals. Or to tell me that some ways of protesting are legitimate and others are not. Or to convince me that the comfortable and peaceful conditions that surround most white people's lives in the U.S. today define this system, more than the violence and genocide that surround Third World people's lives.

As I said earlier, the government has continually accused me and my comrades of being involved in armed anti-imperialist attacks carried out by the Armed Resistance Unit and the Red Guerrilla Resistance. I have to admit I consider it an honor to be accused of such things, because I have great respect for those groups, as I do for the United Freedom Front. The actions of these organizations over the past few years have added strength and power to the Northamerican anti-imperialist movement. I hope that people will read the pamphlet, "Build a Revolutionary Resistance Movement", which is collected communiques from these organizations. I think the communiques provide a good picture of how all the actions of these revolutionary organizations have been geared toward increasing and sustaining militant resistance to imperialism and solidarity with national liberation struggles. They have acted in concert with anti-imperialist struggles in the Third World, and together with direct actions and mass protest in this country against the U.S. war machine.

I think many of us here are united by the commitment to make sure the U.S. government can't keep escalating its acts of war against nations all around the world and at the same time remain comfortable and cozy here at home. But our movements are not successful at doing that at the present time. I hope we can build our unity so that we will present the most powerful opposition we can to U.S. imperialism.

I know the Committee to Fight Repression will talk tonite about the campaign to demand health care for Dr. Alan Berkman, a revolutionary anti-imperialist political prisoner in Philadelphia, and a very dear comrade of mine. I just want to use this opportunity to put my 2¢ in, too. I urge everyone here tonight to join in the campaign. Doing so is an act of fighting for our movement. It's an act of fighting political repression, fighting the FBI's attempt to literally destroy a fine revolutionary comrade. A victory in this campaign will be a victory for all prisoners in U.S. jails, where human rights are systematically abused.

One important achievement of the Northamerican anti-imperialist movement over the past decades has been that we have produced a movement and individuals who are finer human beings than this society meant us to be. Instead of racism, national chauvinism, greed, sexism and individualist competition, we've produced people who are committed to principle--who put their individual lives, safety and careers secondary, and the struggle primary--who respect other human beings instead of objectifying, despising and oppressing them. Alan is one of these people - a revolutionary of the highest character, strength and dignity, a comrade who contributes to our movement in many ways. The campaign for his cancer to be treated oorrectly, is, I.think, going to have to be a fierce and sustained struggle. We're fighting for the state to give Alan medical care, and also to stop using FBI propaganda about "terrorism" to deny him the most basic decent conditions. The FBI, U.S. Marshals, Bureau of Prisons, U.S. Attorney, and the judge have shown over and over their desire to make Alan suffer as much as possible, and ultimately to kill him by denial of correct medical care. So, this campaign is already something of a pitched battle. In this, as in all matters, we are determined to win!"

FREE ALL POLITICAL PRISONERS AND PRISONERS-OF-WAR!
VICTORY TO NATIONAL LIBERATION WORLDWIDE!
BUILD A REVOLUTIONARY RESISTANCE MOVEMENT!

---- Laura Whitehorn
Political Prisoner,
Baltimore City Jail
December 8, 1985

JUDY CLARK SENTENCED TO 2 YEARS IN SEGREGATION

RETURN JUDY TO GENERAL POPULATION !

STOP ISOLATION OF POLITICAL PRISONERS!

FIGHT POLITICAL REPRESSION!

Judy Clark is a political prisoner, serving a life sentence for having participated in the October 20, 1981 Brink's expropriation in Nyack, N.Y., under the leadership of the Black Liberation Army. Judy first became politically active in the civil rights movement of the early 60s. She later joined SDS and organized against the war in Vietnam and in support of the Black Liberation Struggle. Judy was part of the Weather Underground Organization, and served six months in jail after she was captured in 1970. She was active for years in the anti-imperialist women's movement, and in work in support of the struggle of prisoners for human rights. Judy also worked to expose the government's COINTELPRO (counterintelligence) program, which targeted the Black Liberation Movement, other national liberation movements, and the anti-imperialist movement with false arrests, surveillance, disruption and even assassination, as in the case of Black Panther Party leader Fred Hampton, killed in a joint FBI/Chicago police raid on December 4, 1969

Judy is now serving two years in segregation at Bedford Hills Correctional Facility in upstate New York. Her situation is not unique -- the government is moving more and more to hold political prisoners in segregation; or in specially designed "maxi-maxi" units or prisons. These conditions are designed to isolate them from their communities and supporters; and to

break their will to resist.

Write to Judy Clark, 83-G-313, Bedford Hills Correctional Facility, 247 Harris Road, Bedford Hills, N.Y. 10507, to show your support.

* * * * * * *

On September 4, 1985, as I was leaving a visit, I was confronted by several guards who handcuffed me and took me immediately to the Special Housing Unit - segregation - here at Bedford Hills Prison. Once there, I was given written notice that I was being charged with conspiring to escape. I was also told that all my property had been confiscated and was being held for further investigation. Since it is common knowledge inside that a prisoner walks in to a disciplinary hearing guilty until proven innocent, and being aware of how conspiracy charges are used against political activists, I knew immediately that I was in for a long hard fight.

In a hearing held in the following days, I was informed that the FBI terrorist task force had given "documents" to the internal investigative department of the New York prison system, which they claimed were written by me, in which "security procedures at the facility and apparent lapses therefore" were discussed. These papers, said to be found in another city last May, were handed over to the prison authorities in June. By their own admission, the subsequent investigation of me revealed no illegal or suspicious activity on my part. When I pressed this question the Deputy of Security produced three items from my property he claimed were suspicious: a leotard I wore for a dance class, a bracelet I wore every day, and a facial cleansing masque/lotion! These items were so absurd that they ended up being discounted. None-the-less, I was found guilty by the Lieutenant holding my hearing, and I was sentenced to two years in isolation in SHU - the box. This means being locked in a cell 23 hours a day, with no access to facilities, education or work programs.

The length of my sentence is unprecedented here at Bedford. In the past, women who have actually escaped and who then have later been found, or who have been detected while attempting to escape, have received from 6 months to a year segregation time. The only reason I got two years in the box is because I am a revolutionary political prisoner who the state wants to isolate from other prisoners and the struggle outside. In fact, for the two years before our trial, I and my comrades were kept in isolation. And, when I was brought here to Bedford 2 years ago, I was illegally kept isolated here in SHU until I successfully fought to be released into population. After I was put into segregation this time, people in the media were told that I no longer had access to interviews because I was in SHU. When I am in the visiting room, a special guard is assigned to me whose sole job is to stop any sister prisoners from talking to me.

While this attack is unprecedented at Bedford, it is not surprising, nor different from the treatment of many political prisoners and Prisoners of War. It comes in the wake of numerous arrests and indictments against revolutionaries from the North American anti-imperialist movement and the New Afrikan/Black and Puerto Rican liberation struggles. Many of the New Afrikan/Black political prisoners and Prisoners of War being held in New York State prisons, such as Herman Bell and Nuh Washington, are being kept in isolation for extended periods of time. When the state hasn't succeded in locking them for disciplinary charges, they have resorted to the use of involuntary protective custody - where they don't need a charge to keep people locked. In the Federal prison system, the situation is even worse. At Marion Federal prison, New Afrikan POW's Sundiata Acoli and Sekou Odinga and, until recently, Native American POW Leonard Pellitier, along with dozens of other prisoners, are in a permanent state of lock, in strip cells, for two to 5 years. Puerto Rican POW's Haydee Torres and Lucy Rodriguez were held in a special isolation unit at Alderson Federal Women's Penitentiary until a political mobilization of protest forced the prison system to transfer them. Now a new unit

is planned to keep women political prisoners and POW's in isolation, in Lexington, Kentucky. Meanwhile, the federal system is responding to the challenge posed by the growing number of revolutionary women inside by assigning them to do their time in short term detention centers which lack adequate work, educational, physical and medical facilities for long-termers. Political prisoners from several liberation movements and the anti-imperialist movement being kept at MCC (Metropolitan Correctional Center) in New York City are filing a suit challenging the harassment, isolation and physical assaults they are subjected to.

The government wages these attacks because it understands that though it may imprison us, it cannot destroy our continued political activity and will to resist. For years, Third World revolutionaries in prison have organized and struggled to be a militant presence in their movements, inspiring others to greater struggle. Native American, Puerto Rican and New Afrikan/Black freedom fighters have fought for recognition of their status as prisoners-of-war as a way to advance the national consciousness and capacity of their people to struggle for human rights and self-determination, and to expose U.S. colonial domination over their people. A growing number of captive Northamerican revolutionary combatants and activists from the anti-imperialist, Sanctuary and anti-war movements are beginning to struggle for our rights and responsibilities as political prisoners. As in the past, the prisons are an active arena of struggle.

Recognizing this gives me the incentive and clarity to continue to struggle, no matter what my conditions are. For the past four years I've been inside and in the two years I've been at Bedford, I've fought in many ways -- defying the criminal courts and FBI investigations, supporting the right of the New Afrikan comrades to status as POWs, struggling to be an active part of our movement, struggling in the best interests of my sister prisoners.

Here in segregation, the oppression and repression is intensified. Every day, we have to battle just to get the basic necessities we should have a right to. Our food is cold and inedible, we are denied showers, our visits are delayed. We have no access to radio or TV; only two phone calls a month, and a limit of five books in our cell. We are even robbed of peace and quiet because women must continually yell and argue to get the guards to address their needs. But none of this can break my spirit and determination.

We have begun a campaign to demand that I be released back into population. The prison attempted to alienate other prisoners from me through intimidation and sensationalism. But women have responded with open expressions of support and concern, and letters protesting my two year segregation time. This support is important. But to be most effective, it must be joined by a mobilization of support and protest on the outside. The fight to get me out of the box, like all struggles to improve the conditions of political prisoners and POWs, is important not only to defend out lives and safety, but also to ensure our ability to be effective militant voices in our movements -- and to build the long-term struggle to free all political prisoners and POWs!

-- Judy Clark

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MARILYN BUCK

A Personal Recollection, by Judith Clark

One day in the mid-70's, I was visiting some friends, who like me, were women who had been active anti-imperialists throughout the 60's and early 70's and were now stumbling through a period we then described as a "lull in the movement". Their home was a gathering place for movement friends around the city and people passing through New York. That night, a mutual friend, Susan, from the West Coast, was visiting. Whe had passed through Chicago where she had visited an old friend in jail -- Marilyn Buck.

I had not known Marilyn personally, though we had both been active in SDS (Students for a Democratic Society) and the anti-imperialist movement. But, I had heard of her when she was arrested in 1973, along with another white woman accused of supporting the Black Liberation Army (BLA) by buying ammunition. While I had been angered by her sentence - 10 years for 100 bullets! - I hadn't done anything about it. But when Susan told us that most of Marilyn's friends from the New Left (our movement) had either been scared off by the state's repression or too busy re-entering mainstream amerika to write or visit Marilyn, it struck a chord in me, and I decided to write her. I could identify with Marilyn to an extent, because I had been in jail for 8 months. Moreover, I identified with her political stand in solidarity with Black liberation. I felt frustrated at the dissolution of our movement and the apathy around me, in the face of such stark events as the Attica prison rebellion and massacre, the murder of George Jackson (a Black revolutionary prison organizer) and the early trials of former Black Panthers who were accused of being part of the BLA. So I respected Marilyn's continuing political commitment to support the Black liberation struggle and its right to struggle with every means necessary, including armed struggle.

I began to write to Marilyn and eventually to visit her. At first it felt awkward because we did not know each other. But quickly our friendship grew, fueled by common political perspectives and mutual respect. In fact, our friendship became special and enriching for me - because Marilyn is special. By any yardstick, and certainly in terms of our movement's experience, Marilyn was doing long and hard time. For 2½ years, she'd either been moved around from one small, horrible county jail to another, or she'd been kept in locked-down isolation at Alderson federal penitentiary. Despite all the deprivations she faced and the disappointment she must have felt about old friends, Marilyn never once complained about her personal circumstances. She never expressed cynicism or regrets. Her anger was always political and directed against the enemy. Her concern was never for herself, but for the revolutionary forces of the national liberation struggles and particularly other political prisoners and POW's. No matter what the prison was doing to attack and harrass her, her attention and vigilance was more directed toward her illustrious sister prisoner Lolita Lebron, the heroine of the Puerto Rican Independence struggle, and the needs of all the women imprisoned with her.

If Marilyn had been willing to bend or compromise just a little, the government might well have been more lenient towards her. Yet she never, for one moment, wavered from her principles or weakened her resolve. Her steadfastness grew, not in the limelight of public movement aclaim; she didn't do it for glory or self-satisfaction. She wasn't grandiose about herself, but worried more how to struggle to change her weaknesses.

She always pointed to others, particularly other political prisoners and POW's, whose courage and determination gave her inspiration.

Over the years, I looked forward to my trips to visit Marilyn. The long overnight bus ride into the hills of West Virginia to the incongruous looking prison at Alderson - a campus like setting hiding a rigid, racist, reactionary regime. Marilyn was like a touchstone to me. She reaffirmed the best of my own politics and fueled my con-

tinuing commitment to revolution. In the mid-70's, I like many others in the white left began to abandon anti-imperialist politics. The upsurge of revolution was subsiding. Along with it was ebbing the support of the large anti-imperialist movement which had grown in response to the struggles of the Vietnamese people and of Third World people here at home. Revolution and national liberation was no longer so popular. It was easier and more rewarding to follow the path to reform and to define our movement's primary task to be building a multi-national working class movement. This position allowed us to shirk our responsibility to fight white supremacy or to support self-determination for oppressed nations. Marilyn remained adamant in her internationalism and support for armed struggle, criticizing our deviations, while always comradely. To her, the point was not to flit from one cause to another, depending on what was most popular, but to dig in for the long run and build our faith in revolutionary principle and the people. Her ability to sustain a protracted view meant she never lost sight of the fact that the dominant force of history in this era, was the struggles of Third World people for national liberation and socialism.

There was much Marilyn and I shared in common, but also ways we were different. I was a child of Jewish ex-Communists, who grew up in the liberal, cosmopolitan atmosphere of New York City. From the age of 14, I questioned the norms of McCarthyist, racist Amerika and was drawn to the Civil Rights movement, both for its political goals and alternative cultural values. Marilyn had grown up a child of a Texas minister and his wife, and she had sought more traditional Amerikan dreams through her early school years. Yet, eventually, she was moved by the use of revolution around the world to join the Movement. I was often struck by ways in which Marilyn remained traditional and circumscribed in her manner and style. She wasn't caught up in the flighty faddishness of the youth culture.

What gave Marilyn her energy and persistence to maintain a revolutionary stand through those lonely years? A clue can be found in the common themes of our conversations. We talked for hours about each of our experiences working closely with people and organizations from the New Afrikan/Black liberation struggle, the Puerto Rican and Mexican struggles. For Marilyn, national liberation was not just an abstract idea, but life and blood people whose battles, sacrifices and spirit kindled her own visions, hopes and sense of responsibility. She understood our own accomplishments as a movement as in large part a product of the leadership of Third World struggles. Marilyn internalized the principle of support for self-determination, such that it was living, breathing part of her day to day consciousness and motivation. She was more invested in the ability of the struggles to advance than in her own personal comforts and survival.

For both Marilyn and myself, our experiences working with the Black Panther Party had made us recognize the necessity for clandestine and armed struggle. The assassination of Black Panther Party leaders Fred Hampton and Mark Clark by the Chicago police in 1969 had been a turning point for me in deciding to go underground as part of the Weather Underground Organization. Marilyn had worked closely with the Black Panther Party in California, had seen the police and FBI imprison, disrupt and murder Black Panther Party leaders and cadre she worked with, and she'd learned from the successful armed self-defense of a Black Panther Party headquarters led by Geronimo Pratt in Los Angeles. Thus, she supported the Black Liberation Army as a strategic response to the need for armed clandestinity in order to ensure the survival and continuity of Black revolutionary nationalist struggle.

Marilyn always said that revolutionary combativity entailed more than taking part in specific armed actions. It meant approaching each part of one's life, each task and responsibility, conscious of the state of war that existed between U.S. imperialism and oppressed and exploited peoples. Whether we were organizing a group on a campus or among women, leafleting on the street, going to a demonstration, doing political study, raising children, working on our job -- each and every aspect of our lives had to be approached consciously and principled, such that it contributed to the struggle and fortified our resistance.

We often talked about our struggles as women and

Fight Political Repression!
Free All Political Prisoners & POW's!

about the women's movement. For years, I'd been active in the struggle to build an anti-imperialist women's liberation movement, and I'd felt the impact of the women's movement on my own process of coming out as a lesbian. Marilyn had worked in women's groups and projects. Both of us felt that the rejection of internationalism and radicalism was proving fatal to the best efforts of women in our movement. But, the vicissitudes of our own movement in no way dampened our burning desire to challenge inequality and male supremacy and to fulfill our full potentials as women. For both of us, this had been a driving force in our becoming involved and struggling to participate fully in revolutionary activity. And both of us had been inspired over the years by the example, of women from national liberation movements, such as Lolita Lebron, Assata Shakur, Madme Nygen Thi Binh and Leila Khalid. We also shared a love for children and a yearning to raise children. So it was only natural that I thought of my sister comrade when I had my daughter a few years later and hoped that word of the happy event somehow reached her through the whirlwinds of clandestine struggle. In the hardest moments since I've been imprisoned, when my spirits have ached at my separation from my daughter, I've taken heart by mentally conjuring up the image and spirits of all the valiant women freedom fighters, political prisoners who face similar separations, and of sisters like Marilyn who sacrificed their personal desires for children in order to fulfill their responsibilities and tasks.

When I first got to know Marilyn, I felt that her temperment suited the particular political role she had chosen. She was shy and talked about how much she dreaded to speak publically. I, on the other hand, loved nothing more than spending a day on the streets or in mass meetings, talking to new people. Years later though, I came to appreciate that beyond temperment and leanings, there was also sacrifice involved in Marilyn's choice to become an anonymous worker and fighter. It is difficult to give up the relative comfort of a movement lifestyle, surrounded by like-minded friends who can praise you for your activities and comfort you when times are hard. To struggle in clandestinity entails work that demands courage, patience and a careful meticulous, conscious care, the fruits of which are rarely publically recognized or appreciated.

I thought of this when I heard in 1977 that Marilyn had not returned to prison from a furlough. I knew that she had made that choice not just from a personal desire for freedom, but out of a sense of responsibility to re-double her efforts and effectiveness in building anti-imperialist resistance. That's why her freedom inspired me and challenged me to expand my own revolutionary activity and to fight in solidarity with the New Afrikan Independence movement.

I remember some time after Marilyn's disappearance, going to court in New York to support Haydee Torres, one of the 11 Puerto Rican POW's captured that year - who transformed a court appearance into a vibrant demonstration for Puerto Rican independence. There was Lolita Lebron leading us in militant chants of defiance against the colonial court. Lolita and the four other Nationalist Prisoners of War were freed after 25 years of steadfast refusal to accept the authority of U.S. colonial rule. Their freedom was won by the strength of the Puerto Rican people's struggle and the pointed actions of its armed clandestine movement, along with international solidarity. Seeing Lolita there -- free, defiant, still struggling and supporting a new generation of Puerto Rican freedom fighters -- made me think of my visits to Alderson. And I revelled at the small triumph of Marilyn's freedom, because it represented a step in our own movement's development toward a tradition of armed anti-imperialist resistance.

I was captured in 1981 during an attempted revolutionary expropriation of a Brinks truck, an action in which I and other north american anti-imperialist revolutionaries acted in solidarity with comrades from the BLA. I and others had stepped forward to join in building armed anti-imperialist resistance. Marilyn was captured in the spring of this year (1985) after many years of struggling underground in armed clandestine struggle. These last few years have been important because some north american anti-imperialists have taken up the task to fight for a full revolutionary program of resistance to U.S. imperialism. Though many are now in captivity,

anti-imperialist resistance is not captured. As long as there are women and men who understand that there can be a world free of national oppression, class exploitation and the oppression of women, in order to develop the full potential of humanity, we will build a movement that will sacrifice and will fight to the death to defeat the common enemy of all oppressed and exploited peoples.

Support for political prisoners can be shown in many ways. Marilyn will be going on trial in the winter of 1986 in Federal Court, Foley Square, NYC. Her charges are attempts by the government to criminalize solidarity with the Black liberation movement. She faces charges of having helped to liberate New Afrikan Freedom Fighter Assata Shakur from prison in 1979, and having fought for years in solidarity with the Black Liberation Army. Our presence in court can dispel the aura of danger and criminality the government tries to create. It is also making a statement that we are not intimidated by repression and will not allow the government to determine the legitimacy of any part of the progressive movement. Both Marilyn and Judy can receive letters and welcome this way to engage in dialogue and struggle with people. Write: Marilyn Buck, 5 South, MCC/NY, 150 Park Row, New York, NY 10007. Judy Clark, Bedford Hills Prison, 247 Harris Rd., Bedford Hills, New York .0507.

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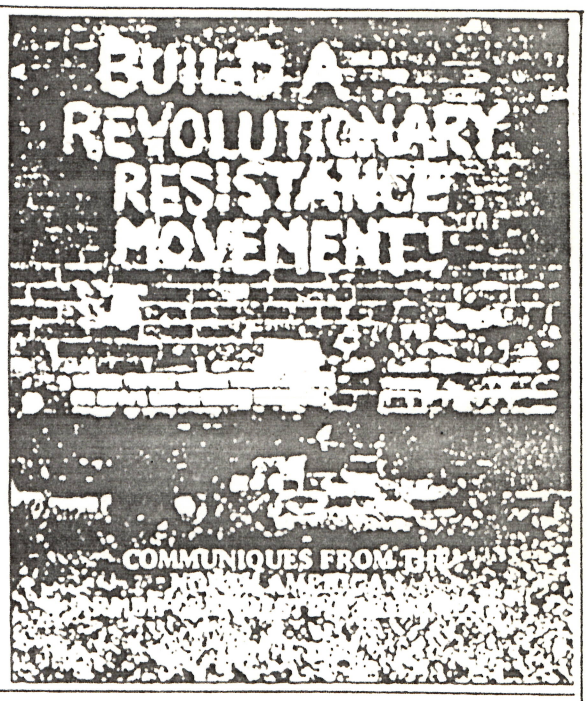

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